

Judges 5:1-15
Heb 423
Class 10, April 6, 2026

1	
וַתִּשֶׁר דְּבוֹרָה וּבָרַק בֶּן־אֲבִינוֹם בַּיּוֹם הַהוּא לֵאמֹר:	
Then Deborah and Barak son of Abinoam sang on that day, saying,	
(שִׁיר) וַתִּשֶׁר	QIwc3fs To sing
(אָמַר) לֵאמֹר	QIC To say

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2	
<i>Start: the announcement</i> <i>NET - not phrase talks about the ppl</i> בְּפָרַע פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ יְהוָה:	
“When(בְּ) the <u>leaders</u> led in Israel <ESV: “That the leaders took the lead in Israel,> When(בְּ) the people volunteered <ESV: that the people offered themselves willingly,> Bless the LORD	
בְּפָרַע (פָּרַע) - <i>verb form occurs 3x</i>	QIC - <i>only occurrence of this root in verb form</i> To lead
פְּרָעוֹת (פָּרַעַה) - <i>noun form occurs 3x</i>	Noun mp Abs To lead
בְּהִתְנַדֵּב (נָדַב) - <i>only 2x in Bible</i>	Prep + Hithpael IC Note 2 To LSB: volunteer/BLB: offer oneself
עָם (עַם)	Noun ms Abs The people
בָּרְכוּ	DM2mp Piel: Reish is guttural and so doesn't take a dagesh Note 1 To bless

Note 1: You can identify בָּרְכוּ (bārākhû - "bless [ye]") as a Piel imperative, masculine plural, by observing the characteristic Piel vocalization: a reduced vowel (sheva) under the first letter, a pataḥ under the second letter, and a dagesh forte in the second radical (resh), which dictates the strong pronunciation.

Here is the breakdown of why it is a Piel imperative:

Dagesh Forte in the Middle Root Letter (resh): The defining characteristic of the Piel binyan is a dagesh forte in the second root letter, which here is the resh. The word is pronounced with a "strong" consonant, often with a slight pause before it, setting it apart from the Qal stem.

Vocalization (Pataḥ/Sheva): The Piel imperative masculine plural typically follows the pattern of having a pataḥ (vowel) or similar vowel before the second radical and a sheva (reduced vowel) under the first letter when followed by a plural ending.

Plural Ending (וּ-): The suffix -û (or יוּ-) marks the masculine plural imperative, matching the form given in Piel paradigms (e.g., qattelu).

Imperative Function: It is used as a direct command to a group ("You all, bless..."), as frequently found in the imperative voice, or tsivvi.

Note: While the first vowel is a qamets (וּ), which often suggests Qal, the presence of the dagesh in the middle radical and the overall vocalization structure strongly marks it as a Piel imperative, which often appears in specific liturgical contexts in the Hebrew Bible.

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Note 2: בְּהִתְנַדֵּב (bĕhitnaddēb) is a Hithpael infinitive construct in Biblical Hebrew because it acts as a non-finite verbal noun prefixed with a preposition (- "in/when"). It expresses a reflexive ("volunteering themselves") or intensive action derived from the Piel stem, often translating to "in volunteering" or "when volunteering".

Key Characteristics Breakdown:

Stem (Binyan): Hithpael, indicated by the prefix הִתְ (hit-) before the root, which indicates a reflexive or intensive action.

Root: The root is (n-d-b), meaning to volunteer, donate, or offer freely.

Form: Infinitive Construct. Unlike the finite verb, it is uninflected for person, gender, or number.

Prefix: The preposition (bĕ-) acts as a prefix attached to the infinitive form (hitnaddēb), typically meaning "in" or "when" the action occurs.

Meaning: It translates as "in (one's) volunteering" or "when (one) volunteers," such as in Judges 5:2, where it denotes the action of volunteering.

Contextual Function:

Reflexive Voice: The Hithpael represents the reflexive of the Piel stem.

Verb Function: Infinitive constructs commonly serve as verbal complements or in temporal clauses.

In summary, it is a Hithpael infinitive construct because it combines the reflexive הִתְ prefix of the Hithpael binyan with a preposition, functioning as a verbal noun.

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שְׁמְעוּ מְלָכִים הָאֲזִינוּ רִזְגִים אֲנֹכִי לַיהוָה אֲנֹכִי אֲשִׁירָה אֲזַמְּרָ לַיהוָה אֱלֹהֵי יִשְׂרָאֵל:	
Hear, O Kings, Give ear, O Rulers <ESV: O princes> I (am) to the LORD, I myself will sing <LSB: As for me, to Yahweh, I will sing;/ESV: to the LORD I will sing;> I will make melody to the LORD, the God of Israel <LSB: I will sing praise to Yahweh, the God of Israel.>	
שְׁמְעוּ (שָׁמַע)	QM2mp To listen/hear
הָאֲזִינוּ (אָזַן)	HM2mp Hiphil: He + hireq Yod To give ear/listen
רִזְגִים (רָזַן)	Qal Ptc mp Abs To rule/prince?
אֲשִׁירָה (שָׁרָה)	QI(C)1cs <i>cholelative 7 let me sing</i> To sing
אֲזַמְּרָ (זָמַר)	DI1cs To rejoice/sing/make melody

*ASK - express up to the desire
 - resolve - spln expressed*

*cholelative 7 let me sing
 resolve*

! Votive
Temporal

4	
יְהוָה בְּצֵאתְךָ מִשֵּׁעִיר בְּצִעְדְּךָ מִשָּׂדֶה אֱדוֹם אֶרֶץ רָעָשָׁה גַּם-שָׁמַיִם נָטְפוּ גַּם-עָבִים נָטְפוּ מַיִם:	
O LORD When you went forth from Seir <LSB&ESV: when you went out> When you marched from the field of Edom <from the region of Edom> The earth trembled <LSB: quaked> Even the heavens dripped <ESV: dropped> Even the clouds dripped water	
בְּצֵאתְךָ (יָצָא)	Prep + QIC + 2ms PS To go forth
בְּצִעְדְּךָ (צָעַד)	Prep + QIC + 2ms PS To march out
רָעָשָׁה (רָעַשׁ)	QP3fs To tremble
שָׁמַיִם S: (נָטַף) נָטְפוּ	QP3cp To LSB: drip/ESV/BLB: drop
עָבִים (עָב)	Noun mp Abs The clouds
(נָטַף) נָטְפוּ	QP3cp To drop

after
Divine Warrior starts fight from Edom region

Same

length
to go
to go
to go

partial form

5	הָרִים נָזְלוּ מִפְּנֵי יְהוָה זֶה סִינַי מִפְּנֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל:
The mountains trembled <LSB: flowed/ESV: quaked > From before the LORD <LSB: at the presence of Yahweh,/ESV: before the LORD,> This Sinai - From before the LORD, the God of Israel <LSB: at the presence of Yahweh,/ESV: before the LORD,>	
נָזַל (נָזַל)	QP3cp To ESV: quake/LSB: flow/BLB: melt

OR
נָזַל - Naphal
(to tremble (in Naphal) - but ? not 7
Isa 64:2 - the mtns quaked

root overlap happening
Mtns flow, drip, tremble THEN specific mtn Sinai

*How the situation
caused them to march*

6

בִּימֵי שִׁמְגָר בֶּן-עָנָת
בִּימֵי יַעֲל
קְדָלוֹ אֲרָחוֹת
וְהִלְכֵי נְתִיבוֹת יֵלְכוּ אֲרָחוֹת עֲקֻלְקָלוֹת:

In the days of Shamgar, the son of Anath
In the days of Jael
The highways were abandoned <LSB: the paths had ceased,/ESV: the highways were abandoned,>
And travellers' paths went by roundabout paths <LSB: So travelers went by roundabout paths./ESV: and travelers kept to the byways.>

בִּימֵי (יּוֹם)	Prep + Noun mp Constr <i>In the days</i>
קְדָלוֹ (קָדַל)	QP3cp To LSB: cease/ESV: abandon/BLB: unoccupy
אֲרָחוֹת (אֶרֶח)	Noun mp Abs <i>The highways/KR: way/road/journey</i>
וְהִלְכֵי (הִלָּךְ)	QPtemp Constr To go/walk <i>And the travellers</i>
נְתִיבוֹת (נָתַב)	Noun mp Abs gAI: paths, tracks, ways, or by-paths.
יֵלְכוּ (הִלָּךְ)	QIwc3mp To go/walk
אֲרָחוֹת (אֶרֶח)	Noun mp Abs gAI: paths, ways, or caravans.
עֲקֻלְקָלוֹת (עֲקָלָקַל)	Adj fp Abs gAI: "crooked," "winding," "devious," or "tortuous," appearing as a feminine plural adjective/noun to describe paths or ways. LSB: roundabout/Byways

Impf - ongoing activity therefore indicating its aspect

*be of Jael's raiding army, they can't travel on the roads
Jael's chariot came charging in*

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7	
חָדְלוּ פָּרְזוֹן בְּיִשְׂרָאֵל חָדְלוּ עַד שְׁקֵמְתִי דְבוּרָה שְׁקֵמְתִי אִם בְּיִשְׂרָאֵל:	
Villagers ceased in Israel <LSB: "The peasantry ceased; they ceased in Israel./ESV: The villagers ceased in Israel;> They ceased until <ESV: they ceased to be until> I, Deborah, arose <ESV: I arose (Deborah is subject of 2nd Qum verb)> I arose as a mother in Israel <LSB: Until I arose, a mother in Israel./ESV: I, Deborah, arose as a mother in Israel.>	
פָּרְזוֹן S: (חָדַל) חָדְלוּ	QP3cp To LSB&ESV: cease/abandon
פָּרְזוֹן (פָּרְזוֹן) - <i>only occurs here in BH</i>	Noun ms Abs Note 1 Villages → <i>could also mean warriors</i>
חָדְלוּ (חָדַל)	QP3cp To LSB&ESV: cease/abandon
דְבוּרָה S: (קוּם) שְׁקֵמְתִי	Relative particle + QP1cs To rise early
(קוּם) שְׁקֵמְתִי	Relative particle + QP1cs To rise early

Note 1: In Biblical Hebrew, פָּרְזוֹן (pěřāzôn) is a rare and difficult term, appearing only twice in the Hebrew Bible (Judges 5:7, 5:11), with its exact meaning often debated. Lexicons generally define it as:

Rural population, peasantry, or rustics (people living in unwallled, open villages).

Leadership, magistrates, or chieftains (collectively, perhaps referring to the rulers of these regions).

Context in Scripture

The word appears in the Song of Deborah (Judges 5):

Judges 5:7: "Villagers ceased in Israel, they ceased..." (referring to the lack of leadership or the desertion of rural areas due to oppression).

Judges 5:11: "...the righteousness of his villagers in Israel." (referring to the peasants or leaders in the countryside).

Key Details

Origin: It is derived from the same root as paraz (chieftain) or perazah (unwallled town/open country).

Meaning Debated: While the KJV often translates it as "villages" (a concrete noun), many modern scholars and the Brown-Driver-Briggs Lexicon lean toward it describing the people (peasants or leaders) of those rural areas.

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Significance: It contrasts with "walled cities" (עיר מקדור), representing the vulnerable, rural population or the local, non-urban leadership.

8

יְבַחַר אֱלֹהִים חֲדָשִׁים
אִז לָחֶם שְׁעָרִים
מִגֵּן אִם-יֵרָאֶה
וְרֶמַח
בְּאַרְבָּעִים אֶלֶף בְּיִשְׂרָאֵל:

He will chose new gods(active) (passive: New gods will be chosen <LSB: God chose new leaders;/ESV: When new gods were chosen,>
Then war (was) in the gates <LSB&ESV>
(Was) a shield seen *litt- a shield if to be seen*
Or a spear <LSB: Not a shield or a spear was seen/ESV: Was shield or spear to be seen>
Among the forty thousand in Israel <LSB&ESV: Among forty thousand in Israel.>

יְבַחַר (בָּחַר)	QI3ms To choose
לָחֶם (לָחַם)	Noun ms Abs War
יֵרָאֶה (רָאָה)	NI3ms Niphal: Note 1 To see
וְרֶמַח (רֶמַח)	Noun ms Abs A spear
בְּאַרְבָּעִים (אַרְבָּעִים)	Prep + Adj Cardinal Number dp Among forty

Note 1: Morphological Indicators: While the Niphal usually has a ך (nun) prefix in the perfect tense, in the imperfect tense (like יֵרָאֶה), the prefix is omitted and replaced by a doubled first root consonant (manifesting here with a vowel change to tsere and a dagesh in the ra).

Isr's outgunned

Was there a sword or a shield among 40k in Israel?

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9			
		לְבִי לְחֹקְמֵי יִשְׂרָאֵל הַמִּתְנַדְּבִים בָּעָם בָּרְכוּ יְהוָה:	
My heart toward the commanders of Israel <LSB&ESV> Offering themselves willingly among the people <LSB: The volunteers among the people;/ESV: who offered themselves willingly among the people.> Bless the LORD			
(חֹקֵם) לְחֹקְמֵי	Prep+	QalPtcmp Constr Toward the governors	Heb: statute
(נָדַב) הַמִּתְנַדְּבִים נָדַב		HtPtcmp To offer oneself willingly (similar to Nadar, to complete a vow/offering)	
(עַם) בָּעָם		Noun ms Abs Among the people	
(בָּרַךְ) בָּרְכוּ		DM2mp Piel: Note 1 To bless	

Note 1: It is characterized by the doubling of the middle root consonant (indicated by a dagesh forte) and specific vowel patterns. Distinctive Piel Morphology: While the Qal has the simple a-a or o-a vowel pattern, the Piel is recognized by a -e- (or rarely -a-) sound under the first letter and a dagesh forte in the middle letter (in this case, the resh, although hard to see in this specific spelling).

Pastor Chi Fan

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10

רָכַבְי אֶת־נֹת צָהָרֹת
יֹשְׁבֵי עַל־מַדִּין
וְהֹלְכֵי עַל־דֶּרֶךְ
שִׁיחוּ:

(You) riding upon white donkeys <LSB&ESV: you who ride on white donkeys>
(You) sitting upon rich carpets <LSB&ESV: you who sit on rich carpets>
And (you) walking upon the way <LSB: you who travel on the road/ESV: you who walk by the way.>
Tell of it! <LSB: muse aloud/ESV: Tell of it (transposed to the beginning of v10)>

רָכַבְי (רָכַב)	QPtemp Constr To ride
צָהָרֹת (צָהָר)	Adj fp Abs White
יֹשְׁבֵי (יָשַׁב)	QPtemp Constr To sit/dwell
מַדִּין (מָד)	Noun mp Abs ESV: The meaning of the Hebrew word is uncertain; it may connote saddle blankets LSB&ESV: Rich carpets/Judgment
וְהֹלְכֵי (הָלַךְ)	Conj + QPtemp Constr To go/walk
שִׁיחוּ (שָׁחַ)	QM2mp To ESV: tell/LSB: muse/speak /sing

infob

Ps 55 - cry out in distress
Ps 69 - mock speech
BBB - Jdg 5: 10 + Ps

11	מקול מחצצים בין משאבים שם יתנו צדקות יהוה צדקת פרזון בישראל אז ירדו לשערים עם-יהוה: <i>At the sound of the musicians between the watering places <LSB: "At the sound of those who divide flocks among the watering places,/ESV: To the sound of musicians[fn] at the watering places,></i> <i>There they will commemorate <LSB: they shall commemorate/ESV: they repeat></i> <i>The righteous deeds of the LORD <ESV: righteous triumphs></i> <i>The righteous deeds of his villagers in Israel <ESV: righteous triumphs></i> <i>Then the people of the LORD went down to the gates. <LSB: "Then down to the gates marched the people of the LORD.></i>
מחצצים (חצץ) - 3X in OT <i>Prov: being divided into ranks</i> <i>Clowns have no lg</i>	DPtemp Abs ESV: the meaning of the Hebrew word is uncertain <i>Of LSB: those who divide flocks/ESV: musicians/archers</i> <i>NIV=singers</i>
משאבים (משאב)	Noun mp Abs (not Ptc) <i>The LSB&ESV: watering places/places of drawing water</i>
יתנו (תנה) (LSB: נתן)	DI3mp To LSB: commemorate (alt: give(Nathan))/ESV: repeat/BLB: rehearse
פרזון (פרזון)	Noun ms Constr + 3ms PS <i>Of his villagers (as opposed to villages)</i> <i>NET= villagers</i>
עם-יהוה S: ירדו (ירד)	QP3cp To go down

Job- Your time coming to an end
don't have a clear end

same 3 consonants

12	עוֹרִי עוֹרִי דְּבוּרָה עוֹרִי עוֹרִי דְּבַר־יִשָּׁיר קוּם בָּרַק וְשָׁבָה שְׂבִינָה בֶן־אֲבִינוֹם:
Awake, awake, Deborah! Awake, awake, speak a song Rise, Barak. <i>same pattern</i> And take away your captives, son of Abinoam. <LSB: and take away your captives./ESV: lead away your captives,>	
עוֹרִי (עוֹר)	QM2fs Fem: hireq Yod postformative To awake
דְּבַר־יִשָּׁיר (דְּבַר)	DM2fs To speakutter
קוּם (קוּם)	QM2ms To rise
וְשָׁבָה (שָׁבָה)	Conj + QM2ms To lead/take away captive
שְׂבִינָה (שָׁבִי)	Noun ms Constr + 2ms PS Your captives/captivity

BHS many textual Notes

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13	
	<i>Leaders of the ppl</i> אֶז יֵרֵד שָׂרִיד לְאֲדִירִים עַם יְהוָה יֵרֵד־לִי בַּגְבוּרִים:
Then the remnant went down to the nobles <LSB: Then survivors came down to the mighty ones;/ESV: Then down marched the remnant of the noble;> The people of the LORD went down to me against(ב) the mighty ones <LSB: The people of Yahweh came down to me as warriors./ESV: the people of the LORD marched down for me against the mighty.>	
יֵרֵד (יָרַד)	QP3ms To go down
שָׂרִיד (שָׂרִיד)	Noun ms Abs ESV: remnant/LSB: survivors/BLB: Him that remaineth
לְאֲדִירִים (אֲדִיר)	Adj mp Abs gAI: "to the majestic ones," "to the noble ones," or "to the mighty ones" Over the nobles/LSB: mighty ones/ESV: noble
עַם (עַם) (not יָם sea)	Noun ms Abs People
בַּגְבוּרִים	Prep(w. def art) + Adj mp Abs ESV: against the mighty/LSB: as warriors/ BLB: over the mighty

NET: The survivors came down the mighty ones

14

מִנִּי אֶפְרַיִם שָׁרְשָׁם בְּעַמְלֶק
אֲחֵרִיָּה בְנֵימִין בְּעַמְמִידָה
מִנִּי מַכִּיר יָרְדּוֹ מְחַקְקִים
וּמִזְבוּלֹן מְשָׁכִים בְּשֶׁבֶט סֹפֵר:

From Ephraim their root (is) in Amalek <LSB: From Ephraim those whose root is in Amalek (came down),/ESV: From Ephraim their root they marched down into the valley(LXX),>

After you, Benjamin among your people <LSB: Following you, Benjamin, with your peoples;/ESV: following you, Benjamin, with your kinsmen;>

From Machir commanders went down <LSB: From Machir commanders came down,/ESV: from Machir marched down the commanders,>

And from Zebulun those drawing the staff of the scribe <LSB: And from Zebulun those who wield the staff of a scribe./ESV: and from Zebulun those who bear the lieutenant's staff;>

מִנִּי (מִן)

Prep
LSB&ESV: From/Out of

(עִם) בְּעַמְמִידָה

Prep + Noun mp Constr + 2ms PS
Among your people

יָרְדּוֹ (יָרַד)

QP3cp
To go down

מְחַקְקִים (חָקַק)

Poel Ptc mp
LSB&ESV: commanders/BLB: Governors

מְשָׁכִים (מָשַׁךְ)

QPtemp
gAI: "to draw," "pull," "drag," or "lead"
To LSB: wield/ESV: bear/BLB: handle

סֹפֵר (סָפַר)

Noun ms Abs
Of the LSB: scribe/writer

15

וַיְשָׁרִי בִישָׁשְׁכָר עַם־דְּבֹרָה
 וַיְשָׁשְׁכָר כֹּן בָּרָק
 בַּעֲמֹק שִׁלַּח בְּרִגְלָיו
 בַּפְּלָגוֹת רְאוּבֵן
 גְּדֹלִים חֻקֵּי־לֵב:

And my princes(T2) in Issachar (were) with Deborah
 And (as) Issachar so (was) Barak
 Into the valley he was sent on foot <LSB&ESV: Into the valley they rushed at his heels;>
 Among the divisions of Ruben <ESV: Among the clans of Reuben>
 Great (were the) thoughts of the heart. <LSB: There was great persistence of the heart./ESV:
 there were great searchings of heart.>

בַּעֲמֹק

Prep + Noun ms Abs
 Into the valley

שִׁלַּח (שָׁלַח)

Pual perfect 3ms
 Pual: R2 dagesh (Piel)
 To be sent

בַּפְּלָגוֹת (פָּלַגָה)

Prep + Noun fp Constr
 For the divisions

חֻקֵּי (חָקַק)

Noun mp Constr
 Plur: Yod
 gAI: refers to decrees, statutes, or resolves.
 Derived from the root chaqaq (meaning to carve, inscribe, or enact)
 ESV: searchings/LSB: Persistence/BLB:
 Thoughts

Tribe for tribes that did something
 Ruben why did you abandon your fellow Israelites
 hanging out on the side of Jordan listening to
 shepherds playing on their pipes